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THE BIBLE COLLEGE OF MISSOURI, COLUMBIA, MISSOURI

*Methodist Student Movement
Number*

In This Number

THE SEMINAR TAKES A LOOK AT
NOMENCLATURE. *Editorial*

PASTORS AND POTENTIAL COLLEGE
STUDENTS. *Editorial*

THE METHODIST STUDENT MOVE-
MENT ON TAX-SUPPORTED CAM-
PUSES. *B. M. M.*

THE METHODIST STUDENT MOVE-
MENT ON CHURCH RELATED
CAMPUSES. *Harvey C. Brown*

THE TASK OF THE GENERAL COM-
MISSION ON COLLEGE POLICY.
W. M. Alexander

METHODIST YOUTH DECLARE
THEMSELVES. *S. G. Brinkley*
OUR NEW COLLEGE PRESIDENTS.
SPECIAL DEPARTMENTS.

Our Cover Page

On the cover of this issue we are glad to present a picture of the Bible College at the University of Missouri. This is a co-operative enterprise devoted to the teaching of Religion. The building was erected and the school founded by the Disciples' Church, but its maintenance is shared in by several denominations, each of which supports a faculty member in the college. The various areas of Religion are allocated to the different members of the faculty in accordance with their respective fields of specialization, and the Bible College ranks as one of the schools of the University. Rev. Walter A. Hearn has been for several years the representative of Southern Methodism on the Bible College faculty.

Christian Education Magazine

BOYD M. McKEOWN, Editor

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Number 5

The Seminar Takes a Look at Nomenclature

THE SECOND SEMINAR of Southern Methodist workers with college students, held in August of this year at Lake Junaluska, was a notable success. It was attended by some fifty leaders in the field of student work and by several outstanding students from representative campuses. Significant progress in advance of any previous attainments was made by the group in defining the Church's responsibility for the religious welfare of students on its own campuses and on the campuses of independent and tax-supported institutions. Similar progress was recorded in outlining organization and program suggestions designed to help in meeting the responsibilities which devolve upon the Church for its students.

Perhaps the action of the group which is destined to be productive of the largest immediate results, and that which will impress the field as most needful and practicable, is to be found in the proposed changes in nomenclature. It has long been felt that the term, Wesley Foundation, was not at all well adapted to use on church college campuses. It denotes a denominational emphasis which, though entirely apropos on a tax-supported campus, is too restrictive for a situation where students of many faiths meet on equal terms and where the college, though related specifically to one denomination, has a definite responsibility for the religious welfare of all its students whatever their church affiliations.

These considerations were early brought into the seminar discussions and after lengthy deliberations both in the sessions of the seminar and in the meetings of a special committee, it was decided that the words METHODIST STUDENT MOVEMENT would serve admirably as a broad covering term which would include in its scope the entire student program of the Church, both on its own and on tax-supported and independent campuses as well. Thus, the Division of the Wesley Foundation of the General Board becomes the Division of the METHODIST STUDENT MOVEMENT and Inter-Conference Wesley Foundation Commissions become Inter-Conference Methodist Student Movement Commissions.

Meantime, the student religious work on state campuses, which forms one phase of the Methodist Student Movement, continues to be known specifically as the Wesley Foundation, with the student organization called the Wesley Foundation Council, no change in its nomenclature being felt to be necessary or desirable. In designation of the student religious work on campuses of our church colleges, however, a bit of new and more appropriate terminology is introduced and this phase of the Methodist Stu-

dent Movement is to be known as the Christian Student Movement, with the distinguishing organizational feature on local campuses bearing the name, Christian Movement Council.

It is freely predicted that this greater clarity in nomenclature, together with certain improvements in organization and program resulting from the work of this year's seminar, will cause student religious work as carried on by our Church to move rapidly to new levels of attainment.

Pastors and Potential College Students

IT HAPPENED in the Chapel of one of the oldest and best of our Southern Methodist Colleges. A faculty member in charge of assembly was discussing Reasons for Going to College and was inquiring into influences which had led members of that student body not only to decide upon college careers but had inspired them to choose that particular college. "And now," he asked, "how many of you, other than ministers' children, are here wholly or in part because of the suggestions and guidance of your respective pastors?" Out of a student body of 290 only 15 raised their hands.

CHRISTIAN EDUCATION MAGAZINE is inclined to wonder a bit if the students fully understood the question, or if their memories served them with entire reliability. Was it really true that, ministers' children excepted, the pastors of only 15 out of nearly 300 had in any way concerned themselves as to whether or where these young people should attend college? If these students were accurately representing the factors which had contributed to their college decisions this response to the professor's question constitutes a sad commentary on the interest shown by the pastors of that school's supporting conference either in the college itself, or in their own young people. To the extent that this condition is typical in that or other areas, it is indeed lamentable.

The pastor who does not concern himself with the college plans of his young people, and does not seek by helpful suggestions to induce increasing numbers of them to go to college and to attend institutions adapted to their needs, is losing one of his greatest opportunities as spiritual advisor to his people. The pastor who does not carefully select capable boys and girls holding promise of future leadership and usefulness in the Church and seek to place them in a college of the Church is negligent alike of the future interests of that local church and of the great educational interests of the Church at large, upon which the Bishops have declared all other interests in our program wait. Most important of all, he is neglecting the personal interests of those young people whose greatest development could only be brought about within a Christian college.

The Methodist Student Movement on Tax-supported and Independent Campuses

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B. M. M.

IN the judgment of the writer there are four characteristics which seem to obtain in the approach being made by the Methodist Episcopal Church, South, to the Campuses of the tax-supported and independent institutions. These characteristics, although some of them are present in the work on church-related campuses and are, therefore, common to all aspects of the Methodist Student Movement, are essentially parts of the Wesley Foundation, as that part of the Methodist Student Movement which is carried on in State and Independent institutions continues to be called. The characteristics referred to are: (1) A distinct Campus program of religious activities, (2) A close relationship with the Local Church, (3) Co-operation with other Campus Religious Agencies, and (4) A disinclination to own or maintain special Wesley Foundation Properties.

A fifth section of this paper sets forth certain evaluations of the Wesley Foundation recently expressed to the writer by individuals who are more or less closely in touch with Wesley Foundation Programs on Local Campuses.

I. The Campus Program.

The campus program of the Wes-

ley Foundation of Southern Methodism may be said to consist first of all of a program of Religious instruction and activities designed to meet the needs and to enlist the participation of those students for whom the Methodist Church, South, has a direct responsibility. On many tax-supported campuses the Wesley Foundation embraces a teaching program by means of which courses in Bible and Religion are given for credit toward graduation. These courses are usually given through a special Bible Chair maintained by the Church, but duly recognized by the College. Often similar courses are offered by other denominations on the same Campus and this teaching program as carried on by the various churches may be either more or less independently promoted, as at the University of Texas, or it may be closely co-operative as at the University of Missouri where strict allocation of fields within the general area of Religion is made to the various churches sharing in the work and where a school of religion, housed in a separate building, is a regularly recognized part of the institution.

As an illustration of the close relation between the teaching program and the activities program which are the component parts of the Wesley Foundation as conceived by Southern Methodism, it should be pointed out that both phases of the program are often carried out by the same person. This is true at Louisiana State University, University of Alabama, University of Arkansas, Texas A. & M., Stephen F. Austin, University of Missouri, and elsewhere. At only one place, namely the University of Texas, do the teaching and activities functions center in different individuals, and even here the close relationship is borne out by the designation of one of these men as Director of the local Wesley Foun-

Christian Education Magazine

dation and the other as Associate Director. They are by no means independent of each other, but their work on the other hand is closely co-ordinated and mutually supplementary.

As to which phase of the work is the more important, perhaps there is room for argument, but after all it is not an "either or" proposition. Each phase is tremendously important and should receive every support and encouragement. It happens that where the two phases cannot be carried along together, the General Board has chosen with its limited funds to promote first of all an Activities Program and to give secondary consideration to the teaching program. This, however, is merely because the Activities Program is likely to enlist a larger number of students, and does not argue at all that in the eyes of the General Board the Activities Program is intrinsically more important, or that its values are in any sense a substitute for those that come from adequate instruction in the field of Religion. Both are essential and both are alike parts of the Wesley Foundation Program of Southern Methodism.

II. Local Church Relationship.

Unlike the "Y" organizations and certain denominational approaches, the Wesley Foundation of Southern Methodism has a definite and integral relationship to some local church strategically located for serving the campus. Its relationship with this church is both organizational and functional, and is one expressive of the utmost in co-operation. The Wesley Foundation in its off-campus aspects centers in the church building and becomes a part of the Church's program for young people. The Church and its Young People's Department in turn

are represented respectively on the Campus-Church-Relations Committee, and on the Wesley Foundation Council. Where two or more churches of our denomination serve the college, the one whose program is best adapted to meeting student needs, even though that church is not always the nearest one to the campus, is as a rule, designated as the college church. In general the only exception to this close tie-in between the college and the Church in both organization and program, is where the Church, or churches, are too far from the campus to admit of an integrated program. Even there the organizational relationship through the Campus-Church-Relations Committee is usually found, though geographic conditions may sometimes necessitate a separate building on or near the campus, in which parts of the program, including teaching, social activities, or even certain of the Sunday services, may center. This division of effort, however, is not the most desirable plan, nor is it wholly in keeping with the spirit of the Wesley Foundation as projected by Southern Methodism.

III. Co-operation with Other Campus Religious Groups.

In large part the genius of Methodism lies in its broad, liberal attitude toward those of other sects or faiths. In keeping with his genius, therefore, there must be nothing narrow or sectarian either in the local church affiliation described above, or for that matter, in the whole denominational approach. It cannot be said that a liberal religious program, such as this, is impossible on a college campus when it merely seeks to give expression to the distinctive and guiding spirit, which has been present in Methodist efforts and activities for two hundred

Christian Education Magazine

years. It will be generally conceded that the needs of the situation justify, and even demand, a church program on our college campuses, but Methodism can sanction and use only a program based on broad co-operative lines, a program which eliminates competition and overlapping in its relations with other campus religious organizations, and a program which seeks to unite the efforts of all denominational and other religious groups on the campus in delivering the full impact of their combined strength in solving campus problems and in building Christian character. No other type of program is consonant with the spirit of Methodism.

IV. Attitude Toward Ownership or Maintenance of Special Wesley Foundation Properties.

As might readily be deduced from the above, the Wesley Foundation of our Church has not in general sought to acquire separate buildings or plants through which to carry on its operations. While this practice has never been crystallized into official action and has never been definitely proclaimed as a policy of our student work it has been rather generally followed throughout the connection, and student programs of the Wesley Foundation have in the main channeled through the facilities of local churches located near enough to the campuses to permit their serving as college churches.

Most of the few exceptions to this practice can be explained either on the ground of the distance of the Church from the campus or on the ground of inadequate space or facilities in the Church building nearest to it to minister properly to the needs of the students for whom it is responsible.

At Texas Technological College the Department of Schools and Col-

leges recently recommended the establishment of a student center in a rented building near the campus. The Church in that situation is more than a mile from the campus and is, therefore, very inaccessible to the students. An even more difficult situation exists at L. S. U., where the Church is three miles from the campus and where no direct line of transportation connects the two. Here the Wesley Foundation is allowed the use of a small structure belonging to the University, located on the campus.

At the University of Texas, when additional space and facilities were needed to enable our University Church to serve the Methodist students on the campus, the five Conferences of the State joined in the erection of a Wesley Bible Chair Building which houses not only the teaching activities of our Wesley Foundation program in that situation, but which also provides office space for the Wesley Foundation workers, a meeting place for the Wesley Foundation group in their Sunday services and social rooms for use in other phases of the student program.

Perhaps other examples of special Wesley Foundation properties might be cited, but suffice it to say that such cases are by no means numerous. Only two others seem to merit attention here. They are in Florida at Tallahassee and Gainesville, respectively. In these situations purchase of special Wesley Foundation properties was urged some years ago by a State Committee on Student work and after some discussion such purchases were eventually made, not by the Conference, but by the local churches near the two campuses. These buildings, constituting a unique situation in this regard, continue to be used for Wesley Foundation programs and activities.

V. Evaluations of the Wesley Foundation as Expressed by Others.

At the outset of this study an inquiry was sent to a number of college presidents, Wesley Foundation workers, Executive Secretaries and others having first-hand information as to the workings of the Wesley Foundation program on one or more campuses. Below are quoted some excerpts from the replies.

1. "The Wesley Foundation furnishes instruction in Bible and Religion to a large number of students who become teachers in the public schools and often teachers in the local Church schools."

2. "It acts as a kind of value-creating leaven for the whole campus."

3. "It promotes research in the subject of Religion. Students in other departments frequently use the Bible Chair Library in writing themes on subjects related to Religion."

4. "It has increased the students' respect for the study of Religion."

5. "Religion is coming into a place of importance as a result of the Methodist Religious program on this campus."

6. "There is a growing sense of co-operation in matters religious, without destruction of denominational loyalties and habits."

7. "It affords a better opportunity for continuous contacts of students with the local church." (This from a pastor in a large college situation.)

8. "It gives opportunity for social and recreational activities under religious supervision."

9. "It magnifies the Church and its importance."

10. "It creates a finer spirit on the college campus."

11. "The Foundation program is

reaching a larger number of Methodist students on this campus who would undoubtedly be set adrift if it were not for this approach."

But not all the comments were favorable to the exclusion of adverse criticism. Some of the weaknesses pointed out were as follows:

1. "The Wesley Foundation needs still greater co-operation with other religious groups on the campus."

2. "It needs closer co-ordination with the regular college program on the campus."

3. Another comment from the same campus was to the effect that the faculty was not interested in the student religious program. They failed to see in it any educational values.

4. "The Wesley Foundation does not tie up with the Local Church as closely as it should."

5. "The financial support of the religious program is not on a parity with other similar features and departments in the program of the college."

6. "There should be a more effective state-wide supervision of Wesley Foundation programs and activities."

Most of the adverse criticisms, it will be noted, are indicative of defects which ought to be more or less easy of correction. Practically none of them are criticisms of the fundamental principles underlying the Wesley Foundation as conceived by our Church. Surely, in the light of the somewhat searching inquiry, out of which these expressions came, we may take courage, and at this, the beginning of another school year, lend renewed and enlarged support to the well-defined ministry to students which is being sponsored by the Methodist Episcopal Church, South.

The Methodist Student Movement on Church-Related Campuses

Harvey C. Brown

WHEN the term, Methodist Student Movement, is used in the Methodist Episcopal Church, South, it denotes all that the Church is doing for college and university students.*

Since there are so many factors in the approach to student religious work on Church-related campuses which are not involved in the approach to tax-supported and independent campuses, student leaders and college administrators, through years of experimentation, have found it advisable to make a strong Christian emphasis without using denominational labels.

Hence the new nomenclature, Christian Student Movement, with its functioning student group known as the Christian Movement Council, for Church colleges has been suggested as being more satisfactory than the term, Wesley Foundation, which represents all the church is doing for students on tax-supported and independent campuses.** Let me hasten to say, however, that the Christian Student Movement on our Church-related campuses is indicative of a very fundamental process, namely, that certain forces are at work which, on the one hand, point to a new concern and emphasis on the part of administrations with reference to their share in the

responsibility for a vital program of religious activities; and on the other hand, senses the full implications of the fact that the activities program is at the heart of the curriculum. Perhaps the greatest contribution the Student Movement of our Church is making or could make at the present is that many of our campus leaders have been greatly impressed with the significance of the movement in its relationship to the restoring of spiritual values to the very core of the educational process on the college campus.

Need for a Vital Student Religious Activities Program.

The unclaimed frontier, so far as the Methodist Episcopal Church, South, is concerned, is on the campuses of our institutions of higher learning. It is not an exaggeration to say that one of the greatest and most urgent problems now facing our great church is that which is created by the fact that year after year an increasingly large number of our young people are leaving our homes and local churches to enroll in one of the many colleges and universities of our country.

The most vital and sensitive spot in the life of a Christian institution is the religious interests of its students. In many respects it may be said that the university campus has always been the front line trench of the Methodist church. Here every peril of religious faith has been reckoned with before it reached the rank and file and here the opportunity for vitalizing and reorganizing a confused society has been particularly inviting and challenging.

Investigations show that at least eighty per cent of our students come from Christian homes with Church affiliations, or at least with a definite Church preference. These same investigations show that in too many cases college experience does not enhance the students' interest

*See editorial, "The Seminar Takes a Look at Nomenclature."

**Leaders who are interested may write Division of Methodist Student Movement of the General Board of Christian Education, 810 Broadway, Nashville, Tenn.

Christian Education Magazine

in or work with the Church. Religion, which at home engaged a part of their time, becomes of less interest to busy college youth and habit patterns may even be broken for lack of sufficient time in a crowded campus schedule.

The weakness of our religious activities programs on Church-related campuses is at the point of faculty and administrative supervision. Frequently, the religious development of students is placed on a voluntary basis with an indifferent committee in charge and with an overcrowded faculty member as chairman. As a result of such procedure in years past the following problems have arisen:

1. Not enough is being done by our institutions to guide and promote a vital program of religious activities. Student leadership and initiative have accomplished a great deal but not enough. Campus interests and needs and faculty responsibility for stimulating interests, meeting needs, and improving opportunities, and conditions for creating attitudes and habits, are basic elements in student programs of religious activities.

2. What is being done on many campuses is not co-ordinated. The activities program is not looked upon as part of the total educational process. A recent questionnaire answered by fifty-two institutions of the South showed little connection between the administrative program and the students' religious activities such as chapel, religious emphasis week, student religious meetings, etc. Satisfactory results follow only when the campus program is integrated.

3. Sporadic efforts in the field of religious activities exerted by otherwise busy campus leaders and voluntary faculty representatives accomplish little that is adequate. If

athletics, the band, the orchestra and any other campus interests were placed on a voluntary basis without expert leadership professionally trained, these important interests would suffer. Such happens often to be the situation in one of the most important phases of campus-life—the religious activities program of students.

4. The competition that religious organizations necessarily face with other college interests which are highly specialized and regimented, is devastating in its effect upon religion.

Assumptions upon Which a Vital Program of Religion May Be Built.

1. That college and university administrations have a primary responsibility for developing the religious life of students.

2. That the Church and other religious organizations have a joint responsibility with college and university administrations in developing the religious life of students.

3. That religious organizations serving students should recognize the aims and objectives of other similar organizations and should plan their work together so as to preclude overlapping and duplication with a view to creating a sense of unity.

4. That those working to develop religious life on the college campus recognize that students are at the age of spiritual and mental transition.

5. That leaders in college religious life recognize that Christian living is a growing, developing process which is continuous.

A committee investigating this phase of the religious work of our Church-related campuses recently reported that: "From the standpoint of our denominational insti-

Christian Education Magazine

tutions the president and Department of religion should no longer be satisfied to delegate to voluntary organizations the leadership and program of student religious life, but should assume a definite functional responsibility." The committee also felt justified in the following admonition, "That the administration should share in the financial responsibility for the religious activities program in the Church college. In some institutions this is cared for through the student activities fee, in others an appropriation is made out of the general funds of the school; the committee has no recommendation to make regarding the source of the funds, but does feel that a definite and dependable arrangement should be provided by the administration."

The Methodist Student Movement and Extra-Church Organization.

When we consider the problem of the relationship of our program to that of other denominations and extra-church organizations, we are continually reminded of the commonness of purpose of our task.

It is a fact that the

contribution other organizations are making to campus life. We are indebted to these pioneering organizations. We suggest a fifty-fifty basis of co-operation. The conviction of the Methodist Church is that tolerance is bred of understanding and co-operation and that its equity is in no wise endangered by an exemplification of the Christian spirit of life, fellowship, and tolerance. We should hasten to say, however, that such a spirit does not relieve the Church of its responsibility for conserving its investment in its young life. Many of our Christian statesmen are saying that the Methodist Church has too long delegated its responsibility to extra-church groups. Such procedure is less excusable in Church-related colleges in the light of the fact that students do not find their major religious responsibilities in extra-church religious organizations after college days are passed.

The Christian Student Movement and Its Relationship to the Campus-Local Church.

While we recognize the student aversion to sectarian emphasis and denominational differences, we are

Christian Education Magazine

organization through which the student will find expression of his religious life when he leaves the campus, and there must be a continuity of church experience through the changes incident to college.

The Christian Movement Council on Church-related campuses is furnishing an agency for the campus and local churches to approach a mutual task of vital enrichment of the students' religious experience.

The Christian Movement on our campuses is working toward the practical goal of developing within the future Church leader and the lay student in particular, Christian attitudes and concepts, commensurate with the advanced thought and broadening culture received in other important areas of college experience. With both campus and local church working at this common task the probability of an untrained leadership for the Church will be considerably minimized in the future, for the normal expectancy is that college and university trained men and women will be the civic, community and church leaders of the future.

Organization of Methodist Student Workers Effected

GROWING out of the Junaluska Seminar this summer a permanent organization of workers with students under the auspices of the Methodist Student Movement was effected with L. F. Sensabaugh, of Southern Methodist University, President, Joe Brown Love, of Louisiana State University, Vice Pres., and Mrs. Reese M. Massey, of Winthrop College, Sec.-Treas. This organization will constitute a part of the General Educational Council and will have the status of an associate council. Due steps are being taken to secure its recognition from the College and Local Church Sections of the Council, and its officers are busy planning programs for its meeting in Memphis next January at the time of the regular Council meeting. It is hoped that this associate council, like the Associate Councils of Executive Secretaries, Conference Board Chairmen, and Professors of Religion, will be related alike to both the Local Church and the College Sections.

The Task of the General Commission on College Policy



W. M. Alexander

THE General Commission on College Policy was created last December, and since that time five meetings have been held. It has gone to its task seriously and by the time of the meeting of the General Board next May, it expects to have its first official statement to the colleges of the Church ready for release. Specifically, what the Commission is undertaking cannot be given out without General Board sanction, but the Church naturally is interested in knowing what general lines are being pursued in its work. First, it has accepted from the General Board of Christian Education all the responsibilities delegated to the General Board in the special mandate of the last General Conference concerning the "educational crisis" faced by our colleges. This mandate calls for a completion of the thorough survey of our colleges, for the formulation of "measures designed to build a sound educational program for the whole Church," for the necessary steps to be taken to bring about "fewer and stronger institutions strategically located," for the creation of funds "to help solve the financial problems of a strong system of colleges," and for the establishment of "a strong spiritual tie between the local church and the college." (See Journal of 22nd General Conference, pages 264-266.)

The work of the Commission during these months has been confined strictly to the important task of carrying out the General Conference mandate. In considering the Educational responsibilities of our Church colleges, the Commission at once followed the lead taken by our General Board of Education some years ago when it officially accepted the standards set by the national and regional accrediting agencies as the minimum goals toward which our colleges were urged to strive. The Commission felt, however, that the Church was justified in lifting up standards in addition to those of the regular accrediting associations if our colleges are to achieve all that the Church and society in general have a right to expect of them.

The position which the Church holds in the college field, that of furnishing at least one-half the financial resources invested in higher education, and one-half the students attending these institutions, makes it imperative that she accept her full responsibility in offering the highest type of educational and religious service. Just what the standards required for this additional service should be, cannot be discussed within the limitations of this statement. The proposed bulletin to appear later is expected to carry clean-cut definitions or descriptions of the Commission's interpretation of these additional responsibilities. It should be sufficient to say here that they will have to do with the Church's emphasis upon (1) liberal arts education, (2) a sane balance between liberal arts and pre-professional education, (3) freedom from paternalism and external dominance, (4) the personal element in education, (5) the college accepting its full pastoral and religious teaching responsibility, (6) the college and local church co-operating helpfully, (7) institutional integrity in the matter of enroll-

ment, scholarship, etc. The statements now in process of preparation will constitute the first official utterance covering these matters that the Church has given out for a number of years.

The Commission is making a careful study of our colleges in the light of the regularly accepted educational standards, and, also, in the light of the additional responsibilities which it believes a Church college must accept. Just what the outcome of such a study may be cannot now be determined. It may result in calling for a new alignment upon the part of some of our institutions if there is too great a discrepancy between the ideals which the Church has set up for her colleges and the actual conditions as revealed by the surveys. In taking this position the Commission has approached its task with a serious concern for the welfare of all of our colleges, with a deep appreciation of the honored service which every one of them has rendered, but also, with a strong sense of responsibility for the educational and religious welfare of the whole Church which has solemnly spoken through the last General Conference the following words:

"That, this Conference authorize the General Board of Christian Education, in the light of the facts revealed by this survey, to develop a statesman-like plan and to take such steps financial and otherwise as the Board may deem wise, in order to realize for our Church the most efficient system of Christian Education possible. We record as our judgement that our Church should have fewer and stronger institutions strategically located. Our Church simply cannot support the large number now related to the

Church. Moreover, we urge that our Board insist that all colleges bearing the name of our Church shall meet the standards of some regional or national standardizing bodies."

Pre-session College Conferences in Arkansas

IN an unique round of pre-session college conferences held recently in five strategic centers in Arkansas, adult religious workers on college campuses, together with Conference Board representatives, have sought to get college students together before the beginning of the school year for the purpose of guiding them in discussions of their relationship to the college church during their stay at college. Reports from the meetings indicate that they were in the main well attended and that the interest was all that could be expected. The leaders and others express themselves as feeling that the plan is a good one and that the meetings serve a real need in the lives of both college students and college students-to-be.

Attendance at the meetings is promoted through the local churches in the students' home communities.

Weatherford College (Weatherford, Texas) stresses student activities. These include oratory, debating, music, social organizations, and many branches of athletics. Long regarded as a leader in junior college athletics, Weatherford has gained exceptional distinction in the field of oratory, her students having won in the past twelve years eight of the 24 championships among Texas junior colleges.

Methodist Youth De- clare Themselves

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S. G. Brinkley*

[The following paper including first a quoted account of the Methodist Youth Conference of a year ago and second an hypothetical report of a future council of youth, was read last spring before a student forum group on the Emory University campus. EDITOR.]

THE schools must follow, not lead. They must reflect opinion, not create it."

This is the gist of the counsel offered by educators afflicted with indifference or a more or less veiled hostility to any basic change. The implication is that those teachers who are trying to help America reconstruct its economic and social life are too far ahead of the other adults in the community and of the youth in the schools and colleges. The fact is that a few educators today are comparable in courage of conviction and clarity of thought with certain influential youth groups.

In September of this year more than six hundred young men and women of the Methodist Episcopal Church, representing 43 states of the Union, assembled at Evanston, Illinois, with two hundred fifty adult counsellors, as a "National Council of Methodist Youth." They worked together for four days to help plan the church's work for young people throughout the country. Their report of proceedings is

an attractive booklet** with very plain speaking on important matters. It includes such resolutions as the following:

"The present economic structure of individualistic capitalism is founded upon the principle of private ownership of tools of production and distribution for selfish gain. This profit system encourages ruthless competition and selfish greed which are in direct opposition to every principle for which Jesus the Carpenter stood. . . . We condemn capitalism with its unemployment, selfish competition . . . concentration of wealth and power in the hands of the few . . . consequent lack of purchasing power in the hands of the many . . . inner contradiction . . . moral bankruptcy. We condemn the system . . . on economic, ethical, and Christian grounds.

"We criticize (the New Deal) because it does not attack the root of the dilemma, the profit motive.

"We warn of the danger of fascist tendencies inherent in the New Deal.

"We indorse socialism as being at present the most workable political expression of Christian social ideals.

"We indorse picketing and the strike when such action is necessary since these methods are the only ones which the workers have to match, even in a partial way, the tremendous power in the hands of the employers."

Other resolutions deplored the range of income among ministers; recommended that churches organize co-operative production, buying, and credit; called for boycott of eating places practicing race discrimination; opposed military training whether voluntary or compulsory; indorsed the government feeding of strikers in need; approved the Wagner-Costigan Anti-Lynching Bill; condemned residential restriction by race lines; protested against differential wage provisions for Negro workers in NRA or other codes; demanded a retrial of the Scottsboro boys.

Typical of their straight-from-the shoulder pronouncements was their stand on war. Here are no weasel words: "In accordance with our Christian convictions, we declare

**"Methodist Youth in Council," 740 Rush Street, Chicago, 50c.

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our intention neither to sanction nor to participate in any war for any purpose whatsoever."

When representative youth of a great church have already thought their way through to such positions, is it premature for teachers to cease pretending to keep their precarious balance on the liberal fence?

Are the blind to lead those whose eyes have been opened?

(Article in *The Social Frontier*, December, 1934.)

Methodist Youth Re-declare Themselves

Hypothetical Report of a Future Council of Youth

A SIGNIFICANT Council of Methodist Youth has been held. The number of adult advisers was limited to ten (previous councils have usually had one counsellor for every two or three young people); no pronouncements were made as to how the affairs of the nation and the church should be conducted; and no warlike demands and ultimatums were issued. After a week of study together, following a year of study and discussion in local groups, the Council adopted a set of resolutions dealing with the life young people are living. Their report of proceedings is an attractive folder of four pages. It includes such resolutions as the following:

The present economic, social, educational, and recreational system of college life is founded upon the principle of private ownership of the capacities and opportunities with which nature and society have endowed college students, and is used for selfish gain. It encourages ruthless competition and selfish greed, which are in direct opposition to every principle for which Jesus the Carpenter stood. We condemn this system with its unemployment of most of the traits of character

which if used wisely in college would develop into social-mindedness, its selfish competition, its tendency to continue the concentration of wealth, power, and prestige in the hands of the few by directing attention in study and play, in thought and act, away from the life we are actually living toward a remote past, an idealized conception of life that exists nowhere, or an indefinite future into which we may enter five or ten years hence. We condemn the inner contradiction and moral bankruptcy of such a system. We condemn the system on educational, ethical, and Christian grounds.

We criticize the reform movements in college life, such as survey courses, "new colleges," and student conventions in which students, closing their eyes to the abuses, injustices, and shallowness of the life they are now living, are led by propagandizing adults to rubber stamp programs purporting to reform adult society. We criticize these because they do not strike at the root of the dilemma, and because of their facist tendencies.

We indorse a system of co-operative living among college students as being at present the most workable college expression of Christian social ideals.

We indorse the strike and picketing in attempts of students to meet the demoralizing influence of alumni in their fraternity life, social life, athletic sports, and attempts to think through modern social problems. We do this because we feel these methods are the only ones which the students have to match, even in a partial way, the tremendous power in the hands of selfish and unsocial alumni.

The other resolutions are summarized only. They deplored the range of incomes among college students; recommended that all the student organizations of a university organize co-operative production, buying and credit; called for a boycott of eating places where alcoholic drinks are served; called for a boycott of banquets so expensive that they make for social discrimination; of dances where drinking goes on and where dress, charges, and hours emphasize class distinctions among students and subject poor and working students to severe moral strain; called for a boycott of theaters

Christian Education Magazine

where indecent pictures are shown, and of college songs that emphasize drinking, carousing, or vainglorious attitudes; opposed military training, except in the national military schools; indorsed a student fund to help feed students who are living on a too meager diet; approved F. E. R. A. in its aid to college students; condemned college fraternities based on racial lines; and put on the agenda for a future conference the question as to whether fraternities are an aid in developing social attitudes for the modern world; protested against wage distinctions by which managers of student publications are paid for their work while the great majority of students rendering service to student life go unpaid; protested against a compulsory student activity fee; asked for a retrial of the L. S. U. boys.

Typical of their straight-from-the-shoulder pronouncements was their stand on war. Here are no weasel words:

In accordance with our Christian convictions, we declare our intention, beginning at the present, to sanction and participate in no activity that underlies war. We specify such activities as (1) conspicuous waste (automobiles for pleasure, smoking, expensive dances and parties) when millions are in need of food, clothing, and education, (2) getting anything without giving value received, (3) desiring anything which can be secured only through the misfortune of someone else, (4) feelings, words, or acts suggesting superiority over others, especially where people of other races or nationalities are involved (as when we say "conceited Jap, Dago, Nigger"), (5) taking advantage of any individual in any way, (6) deceit in any form, (7) allowing college expenses to be paid with money which has been accumulated through gross exploitation of others, (8)

(Continued on page 30)

They've Gone to College

J. Gordon Howard

(Reprinted from *The Religious Telescope*. Used by permission.)

THEY'VE gone to college!"

In countless homes this phrase has been uttered wistfully as parents realized that sons and daughters again, or for the first time, are off for a year of college.

Many churches, too, will have a similar sense of loss as their spiritual sons and daughters go away to school. Dan will no longer be president of the Christian Endeavor society. Julia's place in the choir is empty. Fred will be missed in his

providing for its own best welfare.

As churches bid farewell to their college students, members in those churches must take cognizance of certain things. Let us assume that the writer is speaking to the reader of this article. The reader's name shall be Mr. Church Member. Our interview would go somewhat as follows:

"You must remember, Mr. Church Member, that the boy and girl whom you have sent to college will never be the same again; he or she will come back a different sort of individual."

Sometimes parents lament that their boys and girls "change so" in college. As a matter of fact we should thank God for many such changes. In our serious moments we would admit that we expect college students to change, even though we are afraid of such change when it comes. Being away from home,

Christian Education Magazine

rogatives, honors, and privileges of a high-school senior into the chilling perplexities, embarrassments, and tribulations of a college freshman is enough to muddle the best of men and women. Considering everything, it is a wonder freshmen get along as well as they do. Put the average American business man into some of the new situations caused by the National Recovery Act, and he will give a very good imitation of a college freshman trying to get adapted to an entirely new and strange situation.

"New ideas which your college student obtains, Mr. Church Member, are not necessarily radical or heretical, even though they sound new and different from those ideas to which you are accustomed."

Youth is traditionally a period of expanding mental life. Young people of college caliber mentally, whether they are in college or not, bite at new ideas with a zest which indicates a secret hunger for something broader and deeper than some of the teachings which have been handed to them by the older generation.

Young people should be invited to examine the theories and philosophies of the past. It is their duty to do so. Without such examination we would live in a self-satisfied world which would soon die of smug complacency.

Sometimes a college student presents an old idea with such enthusiasm that we mistake it for something new and are shocked out of our easy-going ways. Again, a new label or a new name applied to something familiar often confuses us. Rarely an entirely new idea is advanced with implications capable of turning the world upside down. It does happen, but not often. Are

you sure that we would not be better off if we had more such ideas, rather than less?

"Your boy or girl, Mr. Church Member, is still a member of your church; even though he or she has gone to college, the collegian still needs the fostering care and interest of your congregation."

A few church congregations forget all about the members who have gone either to jail or to college. On the contrary, most churches do feel an interest in their collegians, but not so many take the trouble to manifest this interest visibly and tangibly. A postcard occasionally from the pastor, a letter from the Sunday-school teacher, a friendly message from the Christian Endeavor society, will do wonders to keep the connection alive between the student and the church. In these days of financial uncertainty, churches can help both the college and the student by helping to pay pressing college bills. Work for self-help is hard to find these days in most college towns.

There are churches which never fail to recognize their students at vacation time, and such students always feel quite at ease in the home church. They know they are welcome.

"The college president of the church college in your area, Mr. Church Member, is representing you in caring for your college students."

Stand by your college president. He is your proxy in fostering and nurturing your boy or girl during this marvelous development which we call college education.

Your college's president will appreciate a friendly note from you pledging him your support from the home base. How glad he would be

Christian Education Magazine

to receive a message from you and from other church members like you, asking what the church can do locally to help complete the work the college is trying to do on the campus.

Every church college is a branch of the local church, giving college training to the local church's boys and girls. Every church owns a share in the church college of its particular area.

It would be strange if the college satisfied and pleased every church and every church member equally well all the time. Sometimes we will feel that we have righteous cause for differing with the policies of the college. This is every church member's right. The proper procedure is to write to the college president definitely stating your case. The improper procedure is to criticize and find fault vocally among your fellow church members, undermining confidence in the college and its work. Stand by the college publicly. Inclose your criticisms in a stamped envelope addressed to the college president, or keep it within the four walls of the president's office when you pay him a personal visit.

"Our church colleges, Mr. Church Member, are Christian schools."

The word Christian is capable of wide interpretation. Billy Sunday and E. Stanley Jones probably would not agree on all details, even though both are recognized as outstanding and sincere Christians.

Your church college is Christian in purpose and in spirit. Every detail of college administration will not harmonize with all of your particular religious hobbies (for we all have hobbies, although we sometimes dignify them with the name

"viewpoint" or "emphasis"). But, by and large, if you know all the facts, you can be sure that your college is a Christian school. It is not perfect. It is not a corner of heaven at all times. No one claims that it is. However, the life on a college campus will compare very favorably with the Christian churches and the Christian homes from which the students come.

The Church believes in its colleges, and will stand by them. The college and the church membership are pledged to co-operatively support our schools and to improve them constantly. We commit our young people to our college faculties without fear and trembling. Nine times out of ten our sons and daughters are better off in college than they would be at home. We believe our colleges will return our sons and daughters finer and nobler than they found them.

Some of our young people are gone from the church these days.
They've gone to college!
God bless them!

Dr. D. M. Key Again Elected President of Millsaps.

WITH the recent re-election of Dr. D. M. Key for a three-year period as President of Millsaps College, Jackson, Miss., Dr. Key enters upon his fourth term in that office. Coming to the position originally from the Millsaps faculty and upon the unanimous request of other members, Dr. Key's administration has been marked by substantial progress in all lines and by an especial emphasis on sound scholarship and on high moral and religious standards in the college.

Our New College Presidents



DR. L. L. GOBBEL, GREENSBORO COLLEGE



REV. C. E. PEEPLES, LON MORRIS COLLEGE

TO the presidency of Greensboro College, Greensboro, N. C., Dr. L. L. Gobbel, a native of the state, brings the advantage of wide and thorough academic training and extensive administrative experience. He graduated from Trinity College, now Duke University, in 1918, receiving the B.A. degree. In 1927 he was granted the M.A. degree, and in 1934 he received the Doctor of Philosophy degree from Yale.

A wide range of experience in other fields will also commend Dr. Gobbel to his new post. He saw service as an enlisted man in the World War and afterward was for a time in newspaper work. He has also traveled widely and since 1922 has been executive secretary of the North Carolina Conference Board of Christian Education.

Dr. Gobbel succeeds Dr. S. B. Turrentine who recently retired,

FROM his pastorate at Livingston, Texas, Rev. C. E. Peebles was called in June of this year to take up the duties incident to the presidency of Lon Morris College, Jacksonville, Tex., Rev. H. T. Morgan, President since 1932, having tendered his resignation at Commencement of this year. President Peebles is a native of the Lone Star State and was educated in the schools of Texas. He is a graduate of Clarendon Junior College and holds three degrees, namely the B.A., M.A., and B.D. from Southern Methodist University.

After finishing his university work he served as high school principal and later as superintendent of schools in a town in the Texas Panhandle. For the past four years he has been serving pastorates in the Texas Conference.

Lon Morris is one of the leading Junior Colleges of Southern Methodism.

Our New Academy Heads



JOHN C. BOGGS, RANDOLPH-MACON ACADEMY, FRONT ROYAL, VIRGINIA



A. H. ROEBUCK, DOWNING-SHOFFNER INSTITUTE, BREWTON, ALABAMA

GRADUATING from Trinity College with the B.A. degree in 1917, and entering the army immediately, J. C. Boggs, new head of Randolph-Macon Academy at Front Royal, Va., rendered distinguished service as an officer in the First Division of the A. E. F. He was once wounded and twice decorated before the Armistice was signed. From 1919 to the present time he has been continuously in educational work, serving in high schools and academies. Since 1928 he has been in the Randolph-Macon system, having been on the faculty of the Academy at Bedford before coming to his present position.

DIRECT from seven years of experience in the schools of Escambia County, Ala., A. H. Roebuck, with a background of training represented by a B.A. degree from Birmingham-Southern College, and by graduate study toward a Master's degree at George Peabody College for Teachers, came recently to the Principalship of the Downing-Shoffner Institute, Brewton, Ala. In addition to his activities in education, Mr. Roebuck is known in his area for his zeal as a Church worker, especially with young people and in the field of Church music.

Morris Harvey College Moves to Charleston, W. Va.

ACCOMPLISHING almost the impossible, Morris Harvey College, after less than three months had elapsed from the time the decision was definitely made to move, opened its doors this fall in a totally new location. Facing severe financial problems that seemed to lend themselves to better solution through es-

tablishment of the school in a larger center of population, the Western Virginia Conference voted in special session recently to move the school from Barboursville to Charleston.

Quarters were obtained in the City Library Building and special housing arrangements were made near by in the city. Meantime the college forms the first unit of an Education Center which is being projected in Charleston.

THE DIVISION OF

The Methodist Student Movement

The State-wide Methodist Student Conferences

RECOGNIZING the need for an adequate expressional life for college and university students, the Division of The Methodist Student Movement, in co-operation with Inter-Conference Commissions and Campus leaders, is providing as one means the state-wide Methodist Student Conference. These student gatherings are making a distinct contribution to the thinking of our campus leaders, as well as fitting into the total campus-church programs.

State executive groups, in co-operation with the general office, have announced the following Conferences:

Alabama Conference: Auburn, October 4, 5, 6.

Texas Conference: Georgetown, October 18, 19, 20.

Mississippi Conference: Oxford, October 25, 26, 27.

Kentucky Conference: Danville, November 1, 2, 3.

North Carolina Conference: Greensboro, November 8, 9, 10.

Georgia Conference (not selected): February 14, 15, 16.

Louisiana Conference: Shreveport, February 21, 22, 23.

South Carolina Conference (not selected): February 21, 22, 23.

Northwest Texas Conference: Goodwell, Okla. (not selected).

North Texas Conference: Fort Worth, Tex. (not selected).

Oklahoma Conference: Oklahoma City (not selected).

Executive groups from Florida, Tennessee, Missouri, and probably

Virginia and Arkansas, are working on plans for Conferences sometime during the scholastic year, 1935-'36. Student officers in every set-up meeting voted to project these meetings more vigorously this year. Every succeeding year we are reaching a larger number of our campus leaders. Last year three thousand students came under the influence of these state-wide programs.

Inter-Conference Methodist Student Movement Commissions

THE General Board of Christian Education, during its last annual session, authorized the formation of Inter-Conference Methodist Student Movement Commissions in all states where there is more than one Annual Conference. In those states where only one Annual Conference is concerned in student work the General Board authorized the Annual Conference Board of Christian Education concerned to set up a Methodist Student Movement Committee. Georgia, Kentucky, South Carolina, and Mississippi have recently set up and organized their Commissions, and Florida has organized its Committee. Texas, Missouri, and Louisiana have been operating under Inter-Conference Commissions for some time. Other states are urged to organize these Commissions as soon as their respective Annual Conferences convene.

Co-operative Work with the Wesley Foundation of the Methodist Episcopal Church

DR. H. D. BOLLINGER, Director

Christian Education Magazine

of the Wesley Foundation of the Methodist Episcopal Church, engaged in our seminar study at Lake Junaluska, N. C., July 29-August 30. Dr. Bollinger made a distinct contribution to the thinking and planning of the group. His organization was also represented by a fraternal messenger, Dr. J. Randolph Sasnett, Director of the Wesley Foundation, Seattle, Washington. These two representatives won a large place in the affections of our Southern leaders. Plans are already under way to work out co-operative Wesley Foundation programs along the border areas.

The University of Missouri and the University of West Virginia are campuses where co-operative projects are under way.

New Wesley Foundation Workers

THE general office is glad to announce that Miss Grace Arnold and Miss Annie Adams have been added to our staff of Wesley Foundation field workers. Miss Arnold is directing our student work at Berkeley, California, and Miss Adams is connected with our work at Denton, Texas. We welcome these young women to our Wesley Foundation fellowship.

Two College Men Come to General Board Staff

ON October 1st, Dr. F. Darcy Bone, formerly head of the Department of Religion of McMurry College, Abilene, Texas, will become an assistant editor in the Editorial Department of the General Board of Christian Education. Dr. Bone has for the past few months been serving a charge in the North Georgia Conference and for two years prior to that time he had been in Yale completing his work for a Ph.D. de-

Some months ago Dean A. J. Walton, of Morris Harvey College, Barboursville, West Virginia, came to the Staff of the Department of the Local Church of the General Board. He heads the Division of Extension and Promotion.

Millsaps College Commended by Southern Association Committee

HIGH praise for the standing of Millsaps College in the world of education is contained in the recent report of a special visiting committee of the Southern Association of Colleges and Secondary Schools, which closed its report with these words:

"The committee feels that there is a high place for Millsaps in the educational world, both because of what it has accomplished and what there is yet for it to do. It is the hope of the group of visitors that the constituency will concentrate upon this institution to strengthen its activity and render it still more capable of service to the young men and women of Mississippi."

"Under the leadership of President Key and his competent faculty the college has maintained through the years a high grade of work in the field of liberal arts. Most particularly should the administration be praised for its determination to adhere strictly to its field, and for its success in resisting inclinations toward expansion. In its two days at the college the committee was impressed with the atmosphere, both on the campus and in the classroom. Students are of high quality, and their relationships with the faculty are most wholesome."

The college is now attempting to carry out suggestions made by the committee for the improvement of the school in all its phases.

CAMPUS NEWS



Emory Sponsors Theological Student Field Work

WITH practically every phase of the work of a Methodist minister incorporated into the plan, student field work has become an important factor in Emory University's school of religion.

Students in the Candler School of Theology are given assignments as student pastors, assistant pastors, junior church leaders, church school teachers, hospital visitors and other lines of work of general service to Methodism.

During the past year twenty-one training credits were awarded to members of churches served by student pastors; while twelve student pastors brought 45 persons into the church on profession of faith and 54 by letter; received \$3,277 in salaries and collected \$771 for benevolences. Over 11,138 hours of work was done by 34 ministerial students in 40 churches in the North Georgia Conference; students traveled 4,778 miles to their places of work; preached 771 sermons; made 1,489 pastoral calls, officiated at 44 funerals and 17 marriages. Emory theologians taught 680 church school classes and assisted with 513 Epworth League programs.

Faculty Personnel Changes

Miss Hazel Clark, M.A., of Jersey City, N. J., has been chosen dean of students at Greensboro, N. C.

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The appointment of Mrs. John C. Granbery, outstanding student lecturer, war worker, and editor, as

supervisor of women at Southwestern University, Georgetown, Texas, is announced.

* * *

Through the co-operation of the Rockefeller Foundation, Dr. Herbert von Beckerath, professor of political science at the University of Bonn, Germany, is to teach in Duke University, Durham, N. C., and in the University of North Carolina during the coming year, devoting half his time to each institution.

* * *

Dr. Hertha D. E. Sponer, noted woman physicist, formerly of the University of Gottingen, and now a member of the faculty of the University of Oslo, Norway, will join the faculty of Duke University in February.

* * *

Judith Mayes, of the class of '34, Central College, Fayette, Mo., will become a member of the faculty of her alma mater at the opening of the fall semester. She will have charge of the new department of Creative Dramatics.

* * *

The faculty of Columbia College, Columbia, S. C., has been enlarged and strengthened by the addition of the following: Miss Mildred Omwake, graduate of Drexel Institute, Philadelphia, as head of the Home Economics Department; Mrs. Gilbert Barr, an alumna, as teacher of violin; Mrs. Christabel Letch to head the department of Public School Music; the Rev. W. O. Weldon, director of the Wesley Foundation at Washington Street Church in Columbia, will offer elective

Christian Education Magazine

courses in Bible; and Mrs. H. Grady Hardin, widow of a prominent minister in the Western North Carolina Conference, will take up her duties as House-mother.

* * *

Louisburg College, Louisburg, N. C., announces the following new faculty members: Miss Miriam Groener, Ph.D., from the University of Michigan, to head the science department; Miss Thelma Phlegar, M.A., Ohio State, head of the department of English; Miss Elizabeth Campbell, M.S., University of Kentucky, head of Home Economics department; Miss Dora Bunton, R.N., from city hospital, St. Louis, Mo., nurse and housekeeper; Miss Lydia Deyton, A.B., Berea College, dietitian; Roy Nickell, B.S., Berea Agriculture; and Earl Kuykendall, A.B., Guilford College, Economics and Psychology.

* * *

Two new appointments on the faculty of Wofford College, Spartanburg, S. C., have been announced by President H. N. Snyder, namely: Dr. F. E. Lowance, Ph.D., of Duke University, to be assistant professor of mathematics, and Prof. Albert Stanbury, graduate student of Duke where he will receive his doctorate of philosophy next June, assistant professor in the English department.

* * *

Wesleyan College announces the following additions and changes:

Mr. Douglas Hume, of California, Master of Arts, University of North Carolina, comes to teach Dramatic Arts introducing courses in spoken English.

Miss Roberta Stephenson, of Nashville, M.A., Peabody College, will teach in Physical Education Department.

Mr. Dudley Hutcherson, M.A.,

Phi Beta Kappa, University of Virginia, will teach English in place of Dr. R. L. Wiggins, on leave of absence.

* * *

Among the new faculty members at Huntingdon College, Montgomery, Ala., will be Dr. William Lester Leap to head the department of sociology; Dr. Rena M. Andrews, of Dallas, Texas, head of the history department; Miss Kathryn J. Royster, of Bessemer City, N. J., assistant in the department of physical education; Miss Aileen Tolbert to fill a vacancy in the department of home economics, and Mrs. Crawford Bates, supervisor of dormitories.

Louisburg Stresses Religion

Louisburg College, Louisburg, N. C., will seek to make a more positive emphasis on religious and moral instruction than ever before, according to plans for the fall term announced by the president, Dr. A. D. Wilcox.

All members of the faculty, according to President Wilcox, are definitely committed to the program of religious teaching with all the moral implications it involves. One of the strongest faculty committees is the committee on religious life. This committee will co-operate with a similar committee composed of students, and the two college committees together will co-operate with the various churches in Louisburg for the purpose of bringing the church members of the college into closer relationship with the local church. The chapel exercises will be under the control of a committee who will use the best talent in the school, visiting preachers and laymen in conducting chapel exercises.

Christian Education Magazine

Increased Enrolment Marks School Openings

Enlarged student bodies is indicated in practically all of the institutions of learning in the Methodist system.

Wesleyan College (Macon, Ga.), mother of higher education for women in America, is scheduled to begin her 98th session, September 18, and indications point to the largest registration in recent years.

Wofford College (Spartanburg, S. C.) was to open for the freshman class on September 10 and for other students on the 18th. Advance registration indicates a student body of more than 450 as compared with 435 last year.

Southern Methodist University (Dallas, Tex.) after having had the largest summer school in its history will begin the fall term with increased enrollment, according to advices from the president.

Central College (Fayette, Mo.) opened September 8, with increased student enrollment.

Duke University (Durham, N. C.) reports a larger number of student applications received than ever before. As the date for the fall opening (September 18) approaches indications are that last year's high record of 3,262 students will be bettered.

The largest enrollment since 1920 is foreseen by officers of Southern College (Lakeland, Fla.) when that institution opens September 18, due largely, it is said, to state-wide interest in Southern's expansion program.

A substantial increase in enrollment is practically assured for Emory University (Atlanta, Ga.), where notable achievements have been made in scholarship and attendance.

Huntingdon College (Montgom-

ery, Ala.) began its fall term, September 10, with practically a 50 per cent increase in the number of dormitory students as compared with last year's enrollment.

Randolph-Macon Academy Shows Progress

During the past two years Randolph-Macon Academy has made very definite progress. The enrollment has more than doubled during this period and last year's student body included boys from twenty-two states. The scholastic standards are high and the moral tone of the entire school organization radiates a most helpful and wholesome influence. Beautiful, fireproof buildings, modern equipment and a magnificent setting in the Blue Ridge Mountains of Virginia all help to make this a well-rounded preparatory school.

Survey Commissions Still Active

THE approach of the annual conference season finds several conference and inter-conference survey commissions actively drafting reports for their respective conferences. Some of these Commissions are planning to take in very specific recommendations for their respective bodies to consider while others are asking further time for study. In practically no cases are the Commissions finding themselves able to finish the tasks allotted to them and in nearly every instance it is planned for them to work in close co-operation next year with the General Commission on College Policy. Areas in which commissions are at work are: Texas, Alabama, the Tennessee Conference, the Holston Conference, and the Memphis Conference.

Newsy Odds and Ends

MAUD M. TURPIN

Emory University, (Atlanta, Ga.) recently celebrated the 15th anniversary of the presidency of Dr. Harvey W. Cox, who is the thirteenth president of the institution and has served continuously as head longer than any of his predecessors. Dr. Cox was formerly dean of the college of education, University of Florida, and succeeded Bishop Warren A. Candler as president of Emory.

* * *

Local beauty shops gave permanent waves and hair cuts as prizes to honor students at Vashti School (Thomasville, Ga.); and the city's Kiwanis Club awarded a gold medal to the student adjudged to be most representative of the spirit of Vashti.

* * *

A \$10,000 bequest to Southern Methodist University (Dallas Tex.) by the late Viola Mead Kidd has been completed with the receipt of \$5,000 by President Dr. Charles C. Selecman. The bequest will be known as the Wilbur M. Kidd and Wife Scholarship Fund, and the income from the money will be awarded annually to worthy students in the university.

* * *

Paine College (Augusta, Ga.) sponsors annually a ten-day leadership training school for Negro women. As a result of the recent June session, women trained at Paine have conducted more than 30 vacation church schools for Negroes with a total enrolment of more than 2,000.

Wofford College (Spartanburg, S. C.) will receive about \$7,000 from the government to aid students. Last year more than 80 boys were aided through government assistance.

* * *

Miss Frances Bivens, this year junior at Columbia College (Columbia, S. C.), was elected Queen of Lake Junaluska, N. C., in a summer popularity contest.

* * *

As a result of an offer of self-help work to every student and an exceptionally low rate for board and tuition, Louisburg College (Louisburg, N. C.) expected to open with a capacity enrollment of 300.

* * *

With the opening of the fall term, Central College (Fayette, Mo.) will resume a former custom by reorganizing the Lettermen's Club. Members of the club are those who have been awarded letters for participation in intercollegiate athletics throughout the years. Membership cards will entitle the holders to free admission to all home football games. At the annual home-coming game a section of the bleachers on the fifty-yard line will be reserved for lettermen.

* * *

Included in the 11,085 volumes which make up the library of the Candler School of Theology at Emory University is a complete set of disciplines of the Southern Methodist Church and the famous Thursfield Smith collection of Wesleyanna.

* * *

Duke University (Durham, N. C.), established on the foundation

Christian Education Magazine

of old Trinity College in 1924, began a new decade as an institution of university rank with the fall semester.

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Eight states were represented in the summer graduating class of Southern Methodist University's theological seminary, namely, Texas, Oklahoma, Missouri, Alabama, Tennessee, New Mexico, Georgia, and Arkansas. Commencement exercises were held August 23 in McFarlin auditorium.

* * *

Southwestern University (Georgetown, Texas) began its 96th annual session on September 16 by launching plans to celebrate its centennial in 1940.

* * *

Income from the recently completed endowment fund of \$40,000 raised by alumnae of Greensboro College (Greensboro, N. C.) will be used to support the Lucy H. Robertson Chair of Religious Education. The late Mrs. Robertson was for fifty years identified with the college as president and teacher, and this fund raised by alumnae and friends is a memorial to her life and work.

Hendrix College (Conway, Ark.) has received a gift of \$30,000 from the General Board of Education, New York City, to be used for library enlargement and equipment.

* * *

Millsaps College (Jackson, Miss.) has raised through a campaign \$35,000 for building and equipping a new gymnasium.

* * *

Hendrix College Clubs (Conway, Ark.), organized in the two Arkan-

sas conferences, have as their purpose raising funds for 100 scholarships and turning students to Hendrix.

* * *

More than 200 public addresses were delivered at Duke University (Durham, N. C.) during the past academic year. Subjects discussed by eminent visiting speakers covered many fields of interest. One series of lectures was delivered in German. Speakers represented various nationalities and scores of institutions of learning and organizations interested in learned subjects. The lectures, addresses, formal talks, and sermons were heard by a student and faculty community of 3,600 and by thousands of persons from Durham and other parts of the state.

Millsaps College Training School for Teachers of Adults

WITH an enrolment of 238 from 13 counties the training school for teachers of adults, on September 12, closed its session at Millsaps College where it had been held by WPA officials.

Millsaps delayed its opening until September 16 to co-operate with the Government program for adult education.

Earlier in the summer courses were given at Millsaps for training of the supervisors, who have recently conducted this school for teachers of adults.

Among the subjects taught were methods, literacy, agriculture, home-making, social science, arts, music, public speaking, dramatics, fundamentals, and basic subjects. The faculty included Dr. Henry M. Bullock and R. H. Haynes, of the Millsaps Faculty.

What the New Yearbook Shows

THE college statistics in the new Yearbook of the General Board of Christian Education offer some interesting and in the main some very encouraging comparisons with similar figures carried in the Yearbook of two years ago. For example, 12 of our senior colleges and universities are shown to be on the approved list of the Association of American Universities and a total of 17 are accredited by regional standardizing agencies. Fourteen of our schools belong to the Southern Association of Colleges and Secondary Schools and three to the North Central Association. Fourteen of the group accredited by regional associations are senior colleges or universities while three are junior colleges. In addition, one academy is accredited by the Southern Association.

The total number of schools owned and operated by the Church has changed since 1933. At that time there were sixty schools of all classes included in the Church's program of Higher Education, whereas there are now only fifty-four. The number of universities, three, remains unchanged. One senior college not included in the 1933 list and appearing now for the first time, and bringing the number of schools of that type up to 25, is Oklahoma City University, an institution jointly owned and operated by our Church and the Methodist Episcopal Church. The greatest variation in number of schools is found in the list of Junior Colleges which includes only 19 schools now as compared with 23 two years ago. One new name, Brevard College, is found in this list and five found there two years ago are now absent, namely, Davenport, Rutherford, Kidd-Key, Galloway, and

have now been reduced to seven. One of those disappearing from the Weaver. The ten academies in 1933 list, however, is Brevard Institute which through a merger with certain other institutions has become Brevard College and is listed with the junior colleges, above. Academies discontinued since the last report were Folsom Training School and Randolph-Macon Academy at Bedford, Va.

Total endowments have increased by nearly eight millions of dollars, while the total indebtedness shows a reduction of nearly one million dollars. Total assets show a gain during the two-year period of seven million dollars.

Although the number of teachers in Southern Methodist Colleges is less by 118, the increase in student enrolments is very gratifying. Students in liberal arts courses, which form the bulwark of the Church's offering in the field of higher education, have increased from 15,024 to 15,652 and the total student bodies have grown from an enrolment of 23,914 to 26,927. Total ministerial students meantime have decreased from 867 to 850.

S. M. U. Launches Five-Year Plan

CLOSING the most successful summer term in its history, Southern Methodist University (Dallas, Texas) launches its 21st year with plans for a worth-while celebration of its 25th anniversary in 1940.

The anniversary program, according to Dr. Charles C. Selecman, president, seeks to culminate in a commemoration of a quarter of a century of history with increased endowment, enlarged facilities in the way of buildings and equipment, and placing the institution farther

Christian Education Magazine

to the front in its leadership in Christian education.

Among the practical results which the university seeks along with a \$5,000,000 endowment fund, are a new library building, student union building, school of commerce building, law and government building, a completed administration building, 100 endowed scholarships, ten endowed fellowships, the payment of the school debt and further beautification of the campus.

(Editorial reprinted from *The Dallas Morning News*, Saturday, June 8, 1935)

THE question of the serviceability of the denominational institutions of higher education in Texas is answered rather forcibly by simply asking the questions: What would happen without them today? What would the development of education in Texas in the past have been without them?

No one will argue the answer to these two questions. If there were no church institutions of higher education, the State would be faced with a hopeless task of meeting a rapidly mounting demand for college training. Even with the assistance of the church and endowed institutions, the State is strained to the utmost to meet the demand today. As for the past, it is not too much to say that church colleges and universities laid the foundations for cultural advancement in Texas. The contribution of such institutions as old Rutersville, McKenzie, Add-Ran, Baylor, Austin, and Southwestern is an inestimable thing. These institutions that still exist and the successors to those that no longer exist deserve the gratitude of every citizen of Texas.

Nowhere in the history of Texas will one find a finer example of sac-

rifice in the cause of humanity than in the struggles of those who have conducted and supported these institutions of higher education. This applies to those educators who have stayed at their posts, frequently at half or no pay, out of devotion to a cause, and to those who have given monetary support. We hear much about high taxes. There are many men and women who, after paying taxes, have given twice, or ten or a hundred times their taxes to keep alive some struggling denominational institution.

There is no greater denominational educational institution in the South today than Southern Methodist University. This is because there have been many willing to sacrifice for it, and those to whose guidance these sacrifices have been intrusted have not failed. The Southwest, the State, and especially Dallas owe Southern Methodist University a boundless debt of gratitude. No form of wheedling and begging for funds should be necessary on the part of those who have assumed the burden of the five-year plan, in order to give the institution its \$5,000,000 endowment and the new buildings which it asks for its quarter centennial celebration in 1940.

● HAVE YOU READ "We Buy New Students" by Thomas M. Johnson in the September, 1935, *Readers' Digest*, and "The Wistful Collegian" by Wilhelm Pauck, in the *Christian Century*, issue of September 4, 1935?

The tendency on the part of the founders of American education to relate their educational procedures to the Eternal was an exceedingly healthy program of action.—James A. McClintock, The Responsibility of the Christian College.

Christian Education Magazine

Lambuth College Launches Five-Year Plan

RICHARD E. WOMACK*

LIKE many other institutions, Lambuth College has from the beginning carried a heavy burden of indebtedness. Plans were made several years ago to clear the college of debt, but the economic situation became so bad that these plans had to be temporarily abandoned. During the past five years the institution has done well to secure enough money for maintenance without attempting a program of debt retirement.

The entire indebtedness of the college and of the Memphis Conference is somewhat more than \$200,000.00, most of it interest bearing. Interest on such a sum consumes most of the income from the conference apportionment for education. Moreover, the presence of so large a debt leaves a serious doubt in the minds of the constituency as to the security and stability of the institution.

The board of trustees has resolved that this debt must be paid and the doubt removed. For several months a committee of the board, in consultation with the staff of the Department of Schools and Colleges of the General Board of Christian Education, has been working on the problem. At the annual meeting of the trustees in July a five-year plan was submitted by the committee and adopted by the board. The approval of the annual conference will be sought when this body convenes in November. If such approval is secured, the movement will be launched at once.

Briefly, the plan provides for the retirement of the entire indebtedness within a period of not more than two years, subscriptions to be bind-

ing only if the full amount is secured.

Another part of the five-year plan calls for the securing of sufficient endowment to enable the college to become a member of the Southern Association of Colleges and Secondary Schools by 1940. It is the belief of the leaders of the movement that, once the debt problem is solved, large gifts and bequests may be secured by the college and a sufficient endowment fund built up.

Already there are encouraging signs pointing in this direction. During the past year a gift of \$1,000.00 in cash was secured from one friend of the college. Through bequests of other friends it has received during this period \$1,000.00 from one estate and \$3,000.00 from another. It is predicted that during the next few months another bequest, much larger than either of the above, will come to Lambuth College, provided certain conditions are met.

Of course, the success of the five-year plan depends upon the leadership of the conference. Given a sufficient group of men who sense the significance of the enterprise and who are determined to give the institution security and stability, the ultimate success of the movement is assured.

Methodist Youth Re-declare

(Continued from page 15)

allowing to be spent on our education money that might better go to the education of others more capable and less fortunate than we, (9) issuing demands and ultimatums rather than making requests, (10) considering those whose policies we most actively oppose as other than friends, (11) using the methods of coercion, force, fight in dealing with underclassmen or to achieve ends of any kind whatsoever.

(Note: Based on an editorial, "Methodist Youth Declare Themselves," in *The Social Frontier*, Vol. I, No. 3, Dec., 1934, summarizing the resolutions of a national council of Methodist Youth held at Evanston, Illinois in Sept., 1934.—S. G. B.)

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Christian Education Magazine

What about College?

NOW that the high schools have closed and thousands of young people are out of work many parents are deeply concerned with the question of whether or not it will pay to enter their children in college this fall.

Certainly no one denies the individual and social values of keeping young people employed, either at some course of study or in some gainful employment. Nor will many parents question the twofold duty of giving their children all the education they can afford: first, the duty to the children themselves, and second, the duty to the social order.

It is obvious that if society is to solve its ever present intricate problems and to set continually for itself higher, finer, and richer goals in human relationships, this generation and all succeeding generations must look to education. There is no other direction.

Dr. Edward C. Elliott, President of Purdue University, La Fayette, Ind., inaugurated a job census of its more than 4,000 students who were graduated during the past seven years. The results recently published are most encouraging to the parent, who during these ominous times contemplates sending his child to college but looks to a return of his investment from the child's material success. The census shows that 89 per cent of these 4,000 graduates are now gainfully employed, while 2.3 per cent are housewives or are post-graduate students. More than two-thirds of the 89 per cent are permanently employed.

The Purdue University survey reveals facts and factors bearing upon "the occupations, careers, and opportunities of youth" which Dr. Elliott states "are fundamental social

as well as difficult educational problems." He urges that both the large and small educational institutions apply the job census to their youth problems.

He declared with significant emphasis:

"The times may be 'tough.' Nevertheless, I am certain that our higher institutions are producing an army of 'tough-minded' young men and women who are going to find useful work that can be done only by trained minds. . . . For the great mass of those coming to and going from our colleges and universities, education must have a very definite and helpful relation to the work yet to be done. Learning, earning, and yearning are essential elements of the modern life stuff.—*E. R. in Supreme Council, 33° Bulletin.*

Interesting Program Promised for Meeting of Educational Council

AFTER special meetings held for the purpose of making out the program for the Educational Council, the next meeting of which is scheduled for Memphis immediately following the Church-Wide Young People's Conference next winter, the Committee reports that an interesting and constructive program is in prospect. The College Section programs, it is predicted, will provide more sequence and more attention to vital college problems than has been the case for the past several years. Relatively less time is to be given this year, it is said, to the presentation of stated papers and relatively more time to general discussion of problems of general interest to college men. CHRISTIAN EDUCATION MAGAZINE hopes to carry the program in full in its next issue.

Christian Education Magazine

Young People's Conference at Memphis, December 27-31, 1935

ROWENA FERGUSON

THE youth of the Southern Methodist Church are convening in Memphis, December 27-31, for the purpose of understanding the part of the church in the present world crisis. Under the theme, "Facing Life with Jesus Christ," the members of the conference, delegated representatives of colleges and local churches, will examine the trends influencing society today, and arrive at convictions which will motivate a program of Christian action. It is believed that the church must take a forward and courageous stand in making the personal loyalty of Christian people to Jesus the foundation upon which a more Christ-like society may be built. This conference will be an opportunity for young people of the church to clarify their ideas of critical conditions, to formulate plans of action, to revitalize their conception of Jesus.

The morning and evening sessions of the conference will be devoted to addresses by leading thinkers and authorities throughout the world. From the Orient will come Toyohiko Kagawa, whose service to the Japanese masses in the name of Christ is well known, Y. C. Yang, President of Soochow University, and Mrs. Induk Pak, prominent social worker in Korea. Senator Gerald P. Nye and Kirby Page will furnish guidance in the practical and Christian viewpoint toward war. Among the other speakers will be Charles W. Gilkey, dean of the Cathedral of the University of Chicago; Regina Westcott Wieman, psychol-

ogist; Ivan Lee Holt, President of the Federal Council of Churches of Christ in America; Mordecai Johnson, President of Howard University; Allan K. Chalmers, pastor of the Broadway Tabernacle Church, New York City.

There will be as many as twenty discussion groups during the afternoon sessions at which such matters as the following will be under consideration: When is a patriot a Christian? What is the best preparation for marriage? What is the growing conception of Christian missions? What is the relationship between religion and economics? What is the Christian attitude toward poverty? What is the part of the church among social trends? What are practical ways to educate for peace? How may a Christian individual provide for his fullest development? The discussion groups will not only have the direction of competent leaders, but also the resources of experts in particular areas to furnish factual information and guidance.

Of the 5,000 delegates who are to make up this conference, 80 per cent are to be young people 16 to 23 years of age, inclusive; 10 per cent are to be pastors; and 10 per cent open to other interested and worthy persons. Each Annual Conference and each college has been allotted its portion of the 5,000 delegates. No one may attend who has not registered and been accredited. By arrangement with the hotels in Memphis and with the railroads, unusually low rates will prevail, so that expenses will be kept to a minimum.

For further information write: Walter Towner, Chairman Directing Committee, 810 Broadway, Nashville, Tenn.

Pointed Paragraphs

Finally the Christian College will realize with Galen M. Fisher that "religion is not properly an activity but an attitude, not a segment of life but the flavor that savors the whole." It is this feature of the denominational college which should prevent compartmentalization.—*James A. McClintock, The Responsibility of the Christian College.*

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Liberal education at its best is a Christian education.—*James A. McClintock, The Responsibility of the Christian College.*

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Where outside of the Church-controlled college will you find the means of achieving the greatest ideal of liberal education—the building of personal character? Dean Lankard said, in a paper on "Religion in Liberal Education" read this year at Baker University.—*James A. McClintock, The Responsibility of the Christian College.*

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Former Warden Bell of St. Stephen's College has said, "The factor that pre-eminently sets the religious tone of an institution is the character of the leading members of the faculty and the administration. In the study of the morale in twenty-three American institutions made by R. H. Edwards, J. M. Artman, and Galen M. Fisher, the statement is made that "Whenever the inquirers found an institution that had a reputation for unusual success in developing high character in the students, they discovered that there had been personalities of unusual power in the faculty or the administration."—*James A. McClintock, The Responsibility of the Christian College.*

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It is well to keep in mind that the greatest service rendered to a student by a Christian faculty is to be found in the classroom and not outside of it.—*James A. McClintock, The Responsibility of the Christian College.*

* * *

While it may not be possible to have a university faculty of Mark Hopkinses, it is entirely possible, says Hogg, "To get

an uncommonly big-souled fellowship of quite ordinary men."—*James A. McClintock, The Responsibility of the Christian College.*

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We must reiterate that the standards to be used in evaluating the Christian college must extend to other matters than curriculum and catalogue announcements. The Christian attitude must permeate every activity and relationship of such a college.—*James A. McClintock, The Responsibility of the Christian College.*

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If we had no colleges in this country but state colleges we would have a "Hitlerized" America in two generations.—*Gilbert T. Rowe.*

Correction

The editor deeply regrets that in the statistical tables concerning our schools and colleges which were carried in the July-August Yearbook Number of THE CHRISTIAN EDUCATION MAGAZINE, the accreditation of Emory University and of Southwestern University was omitted. Both schools are members of the Southern Association of Colleges and Secondary Schools, and Emory, in addition, is on the approved list of the Association of American Universities. In the appropriate column in table one, therefore, there should have appeared opposite Emory's name the letters "S. A." and opposite Southwestern's name the letter "S."

